the Alliance Weekly

JULY 11, 1956

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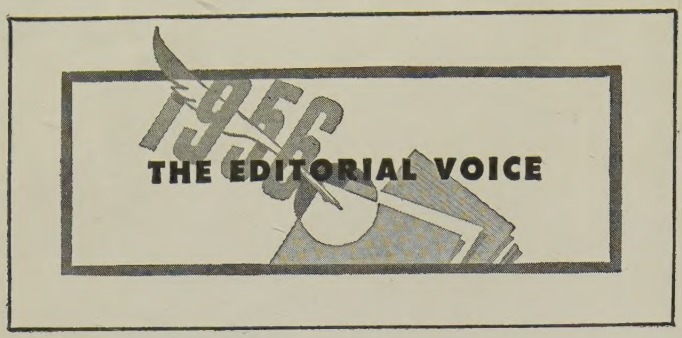


THE CHURCH WINS A PYRRHIC VICTORY

About 300 B. C. a Greek king named Pyrrhus fought a battle with the Romans at Heraclea. Pyrrhus won the battle but in doing so he suffered such appalling losses as more than to offset his gains.

Thus a victory that costs too much is often called a Pyrrhic victory.

A news item from the Associated Press a short time ago brought to mind King Pyrrhus and his too-expensive military triumph. The item had to do with the old American Association for the Advancement of Atheism which, with its sister organizations, the Freethinkers of America and the National Liberty League, rode high and mighty in the 1920's and '30's. Together they had scores of branches or chapters in the United States. Militant atheists and agnostics lectured each week to hundreds of persons who paid to get in. Smith and his atheists were headline news. Clubs known as "Damned Souls" were not uncommon on the various college campuses throughout the country. God, the church and the Bible were under constant attack by the all-conquering army of the godless. That was, say, twenty-five years ago.

Well, it seems that an AP religious writer the other day got to wondering what had happened to all the anti-God shouting and arm swinging of yesterday and set out to investigate. He hunted up the aging Charles Smith (now seventy-nine) and asked him how come? Where was everybody? And what had happened to the triumphant army of atheism? His answers are significant.

First, the antireligion organizations have shrunk away to a shadow. No one will pay any more to hear an atheist talk and only a ragged handful will come to hear him, free for nothing. The oldest and most famous of the anti-God magazines is down to a mere 2,000 circulation. The tumult and the shouting has died and the few professional atheists and agnostics yet remaining cannot work up enough mad to attack anybody even if they could find anyone to attack. Christianity has won! The church has scored a victory over those "blatant infidels" against whom I used to hear the preachers declaim a few years ago.

Maybe so. But let's not declare a holiday just yet to celebrate our triumph. It could be a Pyrrhic victory.

Mr. Smith believes that true intellectual atheism is stronger than ever and he explains his apparent defeat in a way that should make every serious Christian squirm. Even granting that Smith is on the defensive and his explanation may need a bit of discounting, there is truth enough in his words to drive us to our knees in penitence and shame.

The reason organized atheism has petered out in recent years, says President Smith, is that there is no longer any sharp battle line drawn between the doctrines of atheism and those of the church. The preaching that once angered the atheists and brought them charging out against God and the Bible has pretty much disappeared. Hell fire, miracles, the necessity that men please Almighty God, are no longer a serious part of current Christian teaching. Christianity has been watered down until it is little more than "cheer 'em up stuff," as Smith calls it. Instead of trying to please God Christians now try to please their fellow men. The kind of Christianity that is being propagated now is not radical enough to rouse an atheist to want to "free" people from it. This new sort of religion, says the old atheist, is "not so bad." Religion is now taking a more rational position and is less offensive to atheists, and the churches are little more than social centers.

So says the old AAAA president, and if that doesn't hurt enough he adds these terrible, stinging words: "Some of them," he says, referring to Christians, "are nearly as good as atheists."

For years I have watched misled Christians in their unholy effort to make friends with the enemy and to render the cross socially acceptable. A few prophets have written and preached against this outrageous sellout, but their words have gone unheeded. The leadership of the popular Christian movements has been and still is in the hands of persons who are blind to the meaning of the cross. That darkness and light cannot mingle never so much as occurs to them. They are busily engaged copying the world and trying to be like it as far as they dare. To be a Christian one need only "accept" Christ. That brings "peace of mind" and assurance of heaven. After that the cross has no meaning and Christ no authority. Compromise and collaboration are now the distinguishing marks of religion. To be relaxed and well adjusted to society is more important than to keep the commandments of Christ. The fawning, ingratiating spirit is the modern badge of saintliness. Between the world and the Christian there is no longer any great difference. And that not by accident. They planned it that way.

Yes, we have won a victory over the atheists. They no longer cause us any trouble. But subsequent developments will show that our triumph has cost us too much. It is a Pyrrhic victory.

●

In the judgment of God there is no more heinous sin than that of hearing with unconcern His messages of love and mercy. Doth not My Word do good to him that walketh uprightly? It always does. Yet Christians often go away from hearing the Word unaffected.—E. PAYSON.

Christian Authority

Sermon preached at the Omaha Council, Sunday, May 20, 1956

By REV. WILLIAM F. BRYAN

"I also am a man . . . under authority" (LUKE 7:8).

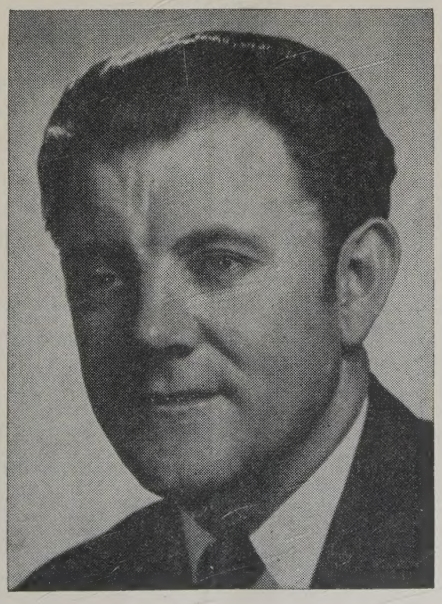
THERE can be no definite message or directives for the church of God without proper recognition of authority. At the same time, there can be no authority without a corresponding sense of responsibility. The two are absolutely inseparable. God, the omnipotent, omniscient and omnipresent One, has declared Himself as accepting full responsibility and exercising ultimate authority over the universe. He is not blameable for its present condition but He is responsible; He has spoken with final authority as to what must be done about it and will in His own time call for a full reckoning.

Because God is both holy and just He is bound by the law of righteousness to a certain moral standard and to a course of action which may not be altered under any circumstance. It is imperative that every member of the Body of Christ understand this. God is bound to righteousness as a tree is bound to type or as a stream is bound to its course. We do not infer that He is limited in any sense or answerable to others for any of His acts. Instead, His very nature renders Him incapable of blessing or prospering anything that is not in harmony with His perfect will.

Our text is the statement of an uninspired man. Yet it introduces a principle which was firmly established and continually emphasized in the life and ministry of our Lord. The centurion who spoke was a man under the authority of Rome. He perfectly understood what it means to receive and give orders. He had no doubt been under military training from his youth. Being thus qualified, he recognized something in the ministry of Jesus Christ which convinced him that Christ also was "a man under authority"—a Man under orders, a Man with authority to give orders.

It is understood that the centurion probably did not recognize Christ in His true nature; however, nothing is more certain than the fact that Christ was "a man under authority." He said of Himself, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). Again in His high priestly prayer He addressed the Father, saying, "I have glorified thee on the earth: I have finished the work which *thou gavest me to do.*" This is extremely important. Christ did not come to work out His own plan. He came to fit into the eternal design. The laws of God are not right because they are written; instead, they are written because they are just and right. All that God does through the church or the individual must essentially be the outflow of Himself. This might be illustrated by a pebble tossed into a pool. The natural development of waves cannot be changed or improved upon. Any outside or independent "assistance" only confuses the pattern.

Mr. Bryan



We do well to remember the perfect balance of authority manifested by our Lord in two of His oft-quoted statements. On one side we have the claim, "All power is given unto me in heaven and in earth"; on the other we hear the most passionate cry of His earthly ministry: "Not my will, but thine, be done." Power without submission cannot and will not be the work of a holy God.

The centurion's commendable faith hinged upon his understanding of authority. Since he was under authority, he indicated that this authority could be passed on to those under him. He could say to one, "Go, and he goeth; and to another, Come, and he cometh." Whether this man was clear about anything else or not, he was sure that Christ, being under authority, could do the same thing.

This line of reasoning brings us face to face with a truth which the centurion did not understand at all. He merely recognized the principle which the believer must follow through. In our Lord's submission and direct ministry we see authority in what we may call first and second dimensions, but there is a third. He *delegates* authority when He commissions the church. He could not say it more simply than He did: "As my Father hath sent me, even so send I you."

We need not look outside the in-

spired record for an illustration of this act of delegating authority. In Matthew 11:29 it is written, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Many things are eloquently portrayed in this word picture. Let us consider a few.

First of all, we are called upon to take the yoke. It is a voluntary act of the will. One may strive to serve and never accept the yoke. Again, we observe it is His yoke, a yoke He has borne and passes on to us. After we accept it, it is still His because this is His method of enabling us to learn of Him. If there is any temptation for the believer to think of His authority or privilege being a thing to exploit, he must remember he is yoked to the One who described Himself as being meek and lowly in heart.

The yoke speaks to us not only of submission but of design and direction. Authority and restraint makes the difference in a mob and an army, the difference in order and chaos, the difference in direction and confusion. When we sing "Onward, Christian Soldiers," we should take inventory and consider whether we are moving under clear orders or making a holiday parade out of our supposed service.

This, like any great truth, may be carried to the foolish extreme and so interpreted that the church becomes a machine and its members puppets. It is understood that personalities and ministries differ, and he whom the Son makes free is free indeed. This freedom, however, is a freedom in the Holy Spirit. It is freedom within the divine pattern. It is a freedom with the yoke. It is a freedom which does not clash with the One in the other end of the yoke. "Can two walk together, except they be agreed?"

When Christ chose the yoke to symbolize His subjection to the Father and our subjection to that same authority, He is saying in type what He has said in words: "The Father hath not left me alone; for I do always those things that please him." Again, He said He could do nothing by Himself. If our Lord was so careful to live and minister within the scope of the yoke, how much more must His followers know the yoke of authority before they can exercise any authority whatsoever?

The church of the twentieth century needs to redefine some terms and more clearly state her ultimate objective. If we would know what success is in God's evaluation of things we should study the methods of the One who claimed to do always those things that pleased Him. To hear some church leaders talk about "the public mind" and "modern trends" and the "demands of our people," one might be led to think that the modern church has developed to such a place in this competitive age that the saints of other days would not even be useful now. We talk glibly about what men will or will not accept, as though the burden of final authority is with the masses. We have seen the church come to a place where "the end justifies the means." It would be wiser to conclude that the end determines the means.

Even a Roman soldier could detect something about our Lord's ministry that placed Him beyond the power of the crowd. He expressed utter disregard for popularity. On one occasion He preached the truth of God and the bewildered worldlings turned away. It is interesting to note that He made no apology, told no jokes and offered no magic to "draw the crowd"; instead He simply turned to those who remained with the question, "Will ye also go away?" It evidently never occurred to Him that He might come down to the level of the crowd. He could speak to farmers about seedtime and harvest, to fishermen about fish and the sea, and to carpenters about building and stone;

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QUOTES FROM OUR CONTEMPORARIES

A. J. BEATTIE, in *The Free Methodist*, calls for more of a spiritual emphasis in our worship services:

"If we are to have this spiritual emphasis, every hymn, every prayer, every sermon must encourage, inspire, instruct. The preacher must be a man of full heart. . . . If the heart is empty, full of temporal things, inclined to be critical, the atmosphere of the worship service will not rise to the sublime. We must strive to keep out the cheap, the shoddy, the merely entertaining. Let us sing those songs and use those forms of worship which will best express the majesty of God."

Pointed truth comes from the pen of WILLIAM S. DEAL in *Pilgrim Holiness Advocate:*

"No church is any stronger than the devotional life of its people."

Does It Pay to Be a Christian?

By A. B. SIMPSON

"Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance" (MAL. 3:14).

BELOVED friend without Christ, does it pay to belong to Christ? Is it vain to serve God? Or is godliness "profitable unto all things, having promise of the life that now is, and of that which is to come"?

To belong to God will bring you the forgiveness of sins. It will blot out the awful cloud of your guilt. It will save you from the fearful consequences of condemnation. It will bring you peace with God and the delightful sense of His acceptance and your salvation.

It will bring you a new heart. It is impossible to serve God with your old sinful nature. But Christ will give you a heart that loves to serve Him and make it second nature to you to do His blessed will.

It will bring you the friendship of Jesus Christ. It will give you the love and help of the kindest and mightiest Being in the universe and enable you to claim His friendship and His love and care for everything that can ever come in your life.

Belonging to God will bring to you the unspeakable privilege of prayer. It will open to you the throne of grace. It will give you the right to ask anything according to His will and know that you receive it. The unsaved soul has no right to pray, has no access to the throne of God, but is without God in the world.

It will give to you all the promises of God. Those who reject Christ have no right to a single promise, but the moment you accept Him forty thousand checks on the Bank of Heaven and endorsed by the name of Jesus are payable to you, for "all the promises of God in him are yea, and in him Amen."

To believe in Christ will bring to your side all the providences of God and make every element of nature, every angel in heaven, every force in the universe a messenger of blessing to you. Everything in the world is against the sinner, but the moment you accept Jesus you can know "that all things work together for good to them that love God."

It will bring to you the Holy Spirit, the presence and the power of the blessed Comforter to dwell continually in your heart, to teach you, to guide you and to fill you with the joy and strength of Christ.

To be a child of God will bring you into the society of all the good and take you out of the company of the worst and most unworthy beings. You will belong to the aristocracy of heaven, and even angels will be glad to be your servants. Dearest of all, you will belong to the fellowship and be united in the home circle with your sainted mother, your godly father, the loved ones who have gone before. Can you afford to miss that homecoming?

It will bring you a life of real happiness and of holy usefulness, making you a blessing to others and making your life worth living. It will save you from the fear of death and give you the hope and assurance of heaven to shine on all your days and all your ways. It will bring you heaven itself, eternal life, the glory to be revealed at the coming of our Lord, and an inheritance, incorruptible, undefiled and that fadeth not away. Has the world anything to offer that can compare with this? "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Beloved friend, there is no time to lose. *Make sure of salvation.* Make sure of it *today.*

A Christian gentleman was much interested in the salvation of the widow of one of his deceased friends. He prayed for her several years and often conversed with her. But she finally refused to allow him to speak to her on the subject again. Then she moved away and for a time passed quite out of his mind. One night he was so burdened about her that he could not sleep, and rising very early in the morning he hastened to her distant home, wondering what it meant. As he entered the house the servant told him that she was dying, but wanted greatly to see him. He hurried to her bedside. To his surprise her face was bright with holy joy and she told him that she had that very day been strangely converted. The night before, she had had a dream that her husband's God and Saviour had suddenly sent for her and was waiting at the door.

But the messenger sent word that she must hurry as he only had a moment to wait. She hastened to dress herself, but her garment fell at her feet in a little heap of ashes. Again and again she tried to dress, but every dress melted away and she still stood disrobed and ashamed. Suddenly the message came from the waiting chariot that they could tarry no longer and she heard the door slam and the wheels roll away. She was left in despair when a voice woke her from her dream, exclaiming, "The only robe that will cover your soul and prepare you to meet your Lord is the righteousness of Jesus Christ." Instantly she sought and found the Saviour and when the chariot did come she was ready.

Through Faith

Through faith we understand
The things we cannot know—
The hidden pattern God has planned,
And why each thread is so;
We trace life's vast design
And lose His golden strand,
But when our wills with His entwine
Through faith we understand.

Through faith we understand
What to our sight is dim,
And still Love's sweet, all-knowing hand
Leads those who trust in Him.
Ours not to know the way,
But bow to His command;
And when our childlike hearts obey,
Through faith we understand.

E. MARGARET CLARKSON.

Christian Authority

(Continued from page 4)

but at all times and under all circumstances He spoke with the dignity, simplicity and reverence worthy of the divine authority of His mission.

We need to think some things through to their conclusion. If our God is on the defensive, then He needs our help. If He is waiting for men to promote His cause, we should go all out and solicit the means that will attract the world, regardless of the cost. But who wants to be found in such a position? Must the God of Abraham and Moses borrow the make-believe of the stage and the tactics of the carnival to hold His program together? Must God come down from the high and holy place and play with sinners to induce them to accept eternal life? To those who have witnessed the burning bush this is unthinkable and improper, as well as indicative of an extremely serious condition.

If Christ would let the world forsake Him and refuse personal deliverance in the Garden of Gethsemane rather than deviate from the pattern and authority of God the Father, we dare not trifle with the plan He has given for the church. It pleased God by the foolishness of preaching to save them that believe. The Great Commission is still quite clear and very blunt: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is a divine requisite and we need prophets who are willing to stand by it without apology or humor.

There is a wonderful and happy truth that comes out of all this reasoning. Once we see and appreciate the unbroken succession of events, and the interpretation of truth which brings the believer directly in line with and under divine authority, the whole plan takes on new meaning. In such a case our God becomes a great God, majestic, eternal, omnipotent and omniscient. We need not blush to own Him nor apologize for His claims. We will understand that He needs the help of no man or men. We will be humbled by the privilege of presenting the gospel on His terms, serving His ultimatum, giving no prizes and working no tricks.

Then the yoke will become the most desirable and precious phase of the believer's life. Christ's authority and yoke speak to us of unity —workers with Him. They speak of direction and constraint. His objectives become our objectives. His friends become our friends, and His enemies our enemies.

Swallowed up in this divine authority and design, we may challenge the darkest passions and greatest weaknesses. In this relationship we approach the throne with renewed confidence. We owe the world nothing; we owe God everything. Sin in the church or heathenism in the remote corners of the world is not too great to be challenged in this position; are we not yoked with and subject to the supernatural?

Once the yoke is in place and the voice of authority is recognized, there is a complete shift of responsibility. Things that once threatened to break us are carried with ease. We are men under authority. Another is giving orders. Another is bearing the final load of decision.

Oh, that we may once and for all scorn the subtle appeal of a doomed world and be so God-conscious that we will parallel the courage and devotion of the Light Brigade:

"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die."

May the world once more see in the church of Jesus Christ the fearless devotion and unhesitating confidence that will cause them to stand aside in respect and recognize us as men under authority, men who are able to meet their need because we, too, "have been sent."

We Must Will to Believe As We Will to Obey

By GEORGE MÜLLER

What is faith? In the simplest manner in which I am able to express it I will answer. Faith is the assurance that the thing God has said in His Word is true and that God will act according to what He has said in His Word. This assurance, this reliance on God and this confidence in His Word—this is faith.

Faith deals with the Word alone. No impressions are to be taken in connection with faith. Impressions have neither one thing nor the other to do with faith.

Faith reckons only with the Word of God. It is not impressions, strong or weak, which will make any difference. We have to do with the written Word and not ourselves, circumstances or impressions.

Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem probable to them. Faith has nothing to do with probabilities. The province of faith begins where probabilities cease and sight and sense fail. A great many of God's children are cast down and lament their want of faith. They write to me and say that they have no impressions, no feeling; they see no probability that the thing they wish will come to pass. Appearances are not to be taken into account; they have nothing to do with faith.

The question is whether God has spoken in His Word. And now, beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding, in your inmost soul, in what God has said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what He has said in His Word.

DAVID R. ENLOW, Editor

AT HOME

Warns clergy against treating mental illness: Clergymen were warned in Kansas City, Mo., against attempting to cure mental illness. The warning was sounded by Dr. R. Lofton Hudson, Kansas City pastor, author and columnist, in an address to the Southern Baptist Pastors' Conference. He said clergymen could help victims of mental distress most by steering them in the direction of aid from other sources.

●

Presbyterians to protest "W for whiskey" designation: Commissioners to the 168th General Assembly of the Presbyterian Church in the U. S. A. at Philadelphia authorized a protest against the "W for whiskey" designation in the new phonetic alphabet being used by the armed forces. It was pointed out that the new alphabet not only affects communications but also is used to indicate military companies so that W Company would become known as "Whiskey Company."

●

Information employees to give facts on religion: The U. S. Information Agency has asked its overseas employees to disseminate concrete facts about the importance of religion in the life and culture of the people in this country. At the same time the agency cautioned its workers abroad "against giving the erroneous impression that we think the United States is the only nation where spiritual values are recognized."

●

Gideon Bibles may be placed in dormitory rooms: Attorney General Don Eastvold ruled in Olympia, Wash., that Gideon Bibles may be placed in dormitory rooms at Washington State College at Pullman, Wash., if the students request them. He said such action "does not represent religious worship, exercise or instruction." Mr. Eastvold also noted that no use of public funds is involved since the Bibles are donated by the Gideon Society.

ABROAD

Keswick convention to be held in Kowloon: The fourth annual convention of Keswick in Hong Kong is to be held in the Kowloon Tong Church of the Chinese Christian and Missionary Alliance. The speakers for the convention will be J. Oswald Sanders, General Director of the China Inland Mission Overseas Missionary Fellowship, and Rev. H. Lawrence Love, Jr., pastor of the Bethany Presbyterian Church, Fort Lauderdale, Fla.

●

Traveling church to distribute low-cost Bibles: Officials of the British and Foreign Bible Society in Salisbury, Southern Rhodesia, put into service a "traveling church" specially equipped to carry Christianity—and low-cost Bibles—into Rhodesia's remotest back-country areas. The vehicle was dedicated at a ceremony by Dr. Edward F. Paget, Anglican Archbishop of Central Africa. Sir Robert Tredgold, Chief Justice of Central Africa, was the principal speaker.

●

Israeli scholars skeptical over scrolls' treasure report: Israeli archeologists expressed skepticism over interpretations of two Dead Sea scrolls pointing to huge hoards of gold and silver buried along the Israel-Jordan border west of the Dead Sea. Professor Benjamin Mazar, president of the Hebrew University in Jerusalem, and Dr. Yigal Yadin, who recently deciphered the Lamech scroll, the last of the seven Dead Sea scrolls, said they doubted the existence of such a treasure.

PEOPLE

Dr. Warren re-elected Southern Baptist head: Dr. Casper C. Warren, pastor of First Baptist Church, Charlotte, N. C., was re-elected president of the Southern Baptist Convention for a second one-year term at its annual meeting in Kansas City. Rev. Conrad R. Willard, pastor of Calvary Baptist Church, Kansas City, Mo., was elected first vice-president and Rev. D. L. Stennis, of Meridian, Miss., second vice-president.

PEOPLE SAY

Rev. John Edmund Haggai, of Louisville, Ky.: "A quick wit, a facile use of epigram and witticism and a supply of tear-jerking stories will not take the place of the message of God preached in the power of God by a man of God. Music is great but it is no substitute for gospel preaching."

●

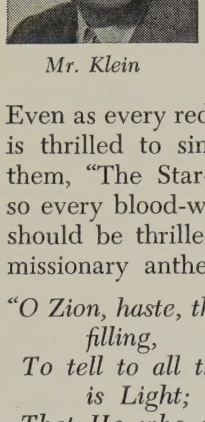
Dr. J. McDowell Richards, of Decatur, Ga., outgoing moderator of the Presbyterian Church in the U. S. (Southern): "No policy, no attitude, no work which is based upon hatred or scorn or a desire to humiliate or a willingness to keep any other person from attaining the fullest development of which he is capable can be in accord with the mind of Christ."

SIGNS OF THE TIMES

Sacred Buddhist relic installed: According to a news report, a relic sacred to Chinese Buddhists was installed with great ceremony on May 28 in a temple specially built for it at the Sun Moon Lake in Central Formosa. The relic, which is part of the skull of a famous Chinese Buddhist, Hsuan Chuang, was installed in the new temple by the president of the Chinese Buddhist Association, Chang Chia, a living Buddha of Inner Mongolia.

R. E. CUTBIRTH
Editor

ALLIANCE YOUTH



Mr. Klein

The Challenge of Responsibility

By REV. GEORGE C. KLEIN, *Gabon*

Even as every red-blooded American is thrilled to sing his national anthem, "The Star-Spangled Banner," so every blood-washed child of God should be thrilled to sing the great missionary anthem:

"O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light;
That He who made all nations is not willing
One soul should perish, lost in shades of night."

The words of Christ, "Go ye into all the world, and preach the gospel to every creature," comprised His last spoken command to His disciples. You and I today as His disciples are still challenged by these words, "Go ye." We dare not say, as generations past have said, "I am not sure the heathen are lost, so I shall not concern myself with them." How uncharitable are young people who, because of their own selfishness, will not open their eyes to the need of the sin-darkened lives of the heathen. They hear arguments pro and con on the subject of missions and just put off coming to any decision of their own.

In the consideration of foreign missions a great issue is at stake. It is your responsibility to find out the truth. Search God's Word concerning the fate of the lost. You need to be convinced that without the gospel the heathen are lost. If you heard from a very unreliable source that some people were drowning in a lake, you would make haste to save them without questioning the source of the information. And since you have the utterly reliable words of God, "Except a man be born again, he cannot see the kingdom of God," are you on your way to rescue the heathen?

How heartless and cruel is the man who reasons, "Well, they have their own gods to worship. Why bother them with something else? They are getting along all right." Are they? Is it right for young boys to sell their souls to Satan? Is it right for them to trust in the sacrifice of an animal? Is it right for them to entrust their salvation to sticks and stones fashioned into crude images of the gods of their darkened imaginations? "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The heathen are in danger of eternal death. Without the knowledge of Christ they are lost.

The imperative command of Jesus was "Go ye." It was not qualified by "If you have nothing else to do" or "If you can't give great sums to the missionary cause." Christ's command was unconditional. You must go in spite of all difficulties, natural and spiritual. You cannot side-step the issue. It is as clear as those other commands: "Be ye holy, for I am holy" and "Be filled with the Spirit."

How many young people shun true consecration by hiding behind the thought, "When I am able, I will give much to missions and thus enable someone else to go." This thought, if not quenched, will make you one of those dead Fundamentalists who believe everything in God's Word but do nothing about it. Awake to your God-given responsibility and start to take personally the words of Jesus. *Young person realize now your responsibility.* Don't wait for your old age to jolt you with the thought, "Have I been asleep all these years to the needs of those without the fold?"

God wake us from our lethargic state of unresponsiveness, that smoldering embers of our missionary vision may flame up into a roaring fire of enthusiasm for God's greatest work—missions!

I went to sleep to pass the hours
Of a dragging afternoon—
I woke to find that the sun had set
That evening would be here soon

And I thought how like my life that
was—
I've slept and had my fun;
The years have crept by unawares,
My tasks are still undone.

God wake us up!
Help us to act and do!
How can we spend the hours asleep
When there is so much to do?

—MRS. O. W. SIGLER.

How She Knew

By BEATRICE FUGATE

A humble servant girl arose and went down the aisle to the front during one of Charles Haddon Spurgeon's great sermons.

"I have been converted," she said simply.

Some days later one of the deacons sent for her.

"How do you know," he asked, his keen eyes searching her face, "that you are converted?"

"I am quite sure," she replied, "because now I sweep under the rugs! I used to be careless when I did the sweeping."

Under the rugs!

Not lightly over the top or around the edges, but *under* the rugs. Christ's love had so filled her heart that she was expressing it in the best way she knew. She wasn't a great singer with a golden voice who could hold vast audiences spellbound with her music. She could paint no pictures nor write a piece of literature. But she could sweep under the rugs!

Facing Judgment in a Dream

By REV. H. A. JACKSON, *Tribes, Viet Nam*

Mr. Tou Prong Hiou, ex-chief of the Dran district, has been a menace to missionary work for ten years. He has hindered the preaching of the gospel and terrorized the people. Many Christians have prayed that God would change his heart or remove him from office, that the work of the Lord might go on with blessing. God has answered both prayers in a most unusual way. Mr. Hiou left Dran and later had an experience that completely changed him.

One night last December, while attending the school for administrators in Saigon, Mr. Hiou had a dream. He described it to us as follows:

"In my dream I was in a big judgment hall, a building greater than any I have ever seen. Before me sat five judges. One, who seemed to be the one in charge, was older than the others and dressed in white garments. I could not see his face. Another was like him but seemed younger. Never on this earth have I seen anyone like them. The other three I knew; they were Mr. Jackson (missionary at Dalat), Mr. Tin (missionary at Dran) and Mr. Rong (Mr. Hiou's plantation manager, a Vietnamese who is a Christian). The judge said to me: 'You have a great debt of sin towards your people. You know how greatly you have sinned.'

"I answered: 'Me? What sin have I ever committed?'

"The judge answered: 'These men here can testify to your sins that are worthy of death.' He opened a book which contained a record of my sins. He turned over page after page. 'You have had a position of power over the tribespeople, but you have wronged them and kept them from believing on Me. Why have you fought against Me and kept them from the light? You deserve death but I shall give you another chance. You must go back to your people and help them out of their darkness into light. I want you to serve Me among your tribespeople.' Then I awoke. This experience has completely changed me. I was very hard-hearted, but now I have been conquered. From this day on, with all my heart, I want to follow the Lord who has forgiven my sins."

Mr. Hiou has returned to Dran and has been seeking to help the people in every material and spiritual way. This man, who was once feared more than a tiger, is now as gentle as a lamb.

It is extremely important that you pray that Mr. Hiou will himself have a heart experience that will bring him to a place of true repentance and full surrender to the Lord, thus enabling him to have a spiritual influence among the people, and that in his zeal to make up for his hostile attitude towards the gospel in the past, he will not now use his influence to force his people to become Christians without a real heart experience.

A Devotion Abuse Can't Quench

By REV. D. W. ELLISON, *Cambodia*

Thai Kree lives at Prek Po on the banks of the Mekong River. Three years ago he was converted while at Pnom Penh on a business trip. Thereafter his monthly trips to the city were planned so that he could attend services. Soon he brought his first love offering, about $28.00.

One day his wife came with him to see what it was all about. She was as hard as flint. Subsequently the national pastor visited them in their home but was greeted with raging abuse.

Last year Thai Kree asked to enter the Bible school but had been there only five days when his wife came in fury, pulling him out by his ear and dragging him away. Nothing further was heard of him for several months, but constant prayer was made for him.

Last July we made a trip by river steamer and stopped off to visit him; we were unable to converse with him because his wife kept him under her eye. We continued praying for him.

Recently he came to Kompong

Graduating class of the Ebenezer Bible Institute, Zamboanga, Philippine Islands. One of the pressing needs for the advance of the work in the Philippines is the enlarging of the Bible school. Workers are urgently needed, but limited accommodations at the school make it impossible for sufficient numbers to receive training. Gifts for the enlarging of the school may be so designated and sent to The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Cham, ostensibly to buy goods for his store, but actually to see us. He was planning to exchange a field for a store room at Prek Po. This he offered free of rent for a chapel if we would station a preacher there. Let his wife abuse him as she may, he is going through with God, whatever the cost. Pray for the genuine conversion of this woman.

Using the Newspapers in Japan

By REV. ALVIN VAN SCHOOTEN

In Japan, where 96 per cent of the population is literate and almost everyone reads the daily papers, newspaper evangelism has far-reaching possibilities.

An advertisement is placed in the daily newspaper offering a free Bible correspondence course to anyone who writes to Post Office Box 1032. This same course on the Life of Christ is offered over the radio on "The Alliance Hour" each week.

To date, three ads have been printed and forty-nine responses have been received. Not too many, but if the majority of these complete the course and find Christ as their Saviour and Lord it will be well worth the effort.

The missionaries in the Matsue area are planning to follow the same idea in the near future. Pray that these who have written in may experience the reality of the living Christ in their lives.

Prisoners Come to Service

By REV. EUGENE KELLY, *Colombia*

Shortly after service one Sunday morning thirteen men approached the patio at the Mission. Twelve prisoners from the local jail, accompanied by the jailer, had walked out to the farm to attend the service. When we considered that they could have walked just a few blocks to attend morning mass at the Roman Catholic church we were surprised. After joining with us in singing some gospel hymns and listening to a message on the new birth, they left. The jailer said they would all be back the following Sunday.

At service time the next Sunday, however, they were not there. We did not wait for them, but at twelve o'clock they arrived. I passed out hymnbooks to those who could read and we began a new service. When I had finished speaking, the jailer consented to let me give some literature to the men. As I talked with some of them personally they showed themselves hungry to know more of the way of salvation.

In the weeks which followed many changes took place. Most of the prisoners were sent to another jail, and others took their place. The jailer told me the new prisoners had no desire to attend any religious service, whether Catholic or evangelical. He also told me that he had been criticized by the people of the town for having attended the evangelical services. Someone even reported him to the authorities in Bogota, the capital of the country.

G. E. ROFFE

Young women speaking the Striped Miao dialect of the tribespeople in the Xieng Khouang area, Laos. They are wives of student workers among the hill people.

The door of opportunity which had opened unexpectedly seemed to have closed again. But the seed planted has not been lost. The other day the wife of one prisoner came to the farm and asked for gospel literature. She also wanted a large poster entitled "The Two Ways."

The brief contacts we had with the prisoners put them upon our hearts. We continually remember to pray for them, that the Holy Spirit will reveal to them their need of deliverance through the power of Christ. We have also been impressed afresh with the state of thousands of other "prisoners" in this country who are not held behind bars in jails but who are securely chained in spiritual darkness.

District Conference in Xieng Khouang

By REV. J. WALTON WHIPPLE, *Laos*

Conference for the district began the afternoon of the day we arrived. At the first service thirty-five tribesmen were baptized. On Sunday afternoon the number of people baptized was one hundred and eight. That made a total of one hundred and forty-three baptisms in that conference.

Saturday afternoon was given over to messages directed to the elders and workers, at which time Mr. Saly held a short business session and explained more fully the plan of self-support and self-government. Also they decided to divide the province into thirteen districts, each district to be the responsibility of an elder or worker as they are available.

Nearly eight hundred persons gathered for the service Sunday afternoon. The governor of the province was there; some United States government people also came, and two of them joined with the Bible school students in the singing which continued throughout most of the service. At least seventeen hundred persons attended the conference, with over a thousand present at one meeting.

The Sunday night meeting was particularly impressive. A heavy thunderstorm interrupted at the time I was speaking. Some of the people scattered to their grass shelters to keep their belongings from floating away, but others huddled together in the portions of the chapel where leaks in the temporary roofing were less numerous. The generator kept the lights burning and continued to furnish power for the public address system. With the aid of loud-speakers the song leader was able to get the people to sing hymns and choruses.

After the storm the same deep reverence was manifest which had marked the service at the begin-

Rev. and Mrs. W. K. Braun and family, Congo (see page 12)

ning. Under the direction of Mrs. Andrianoff the Bible school students had sung special numbers in the earlier part of the program. The latter part was devoted to a communion service. Brother Saly spent an hour exhorting the Christians to conduct themselves in their villages in a manner becoming to their profession. Although it was a long postlude it was all good and necessary. It surely will prove beneficial.

At the close of the service the congregation joined in singing "God Be With You Till We Meet Again." The fervor with which they sang was heart stirring. Drenched as they were with the rain, they did not let that dampen their enthusiasm but rejoiced in the Lord as only those can who know His redeeming grace.

Dedication of the church building was to have taken place in this conference but there had been delays in construction due to difficulty in securing reliable hired help. Brother Saly felt that the dedication service would not have the right effect upon the people of the province unless the building was complete. The framework was all in place and some of the Christians were remaining after the conference to help install the permanent roofing. Bamboo walls had to be prepared for the mud packing, and the doors and windows were yet to be made and hung. The building should be ready for dedication well in advance of the date for the next conference, which comes in October.

The English-speaking congregation in Vientiane is underwriting a good portion of the cost of roofing material for the Xieng Khouang church. Also one of the members here is proceeding with plans to secure bells for all the churches.

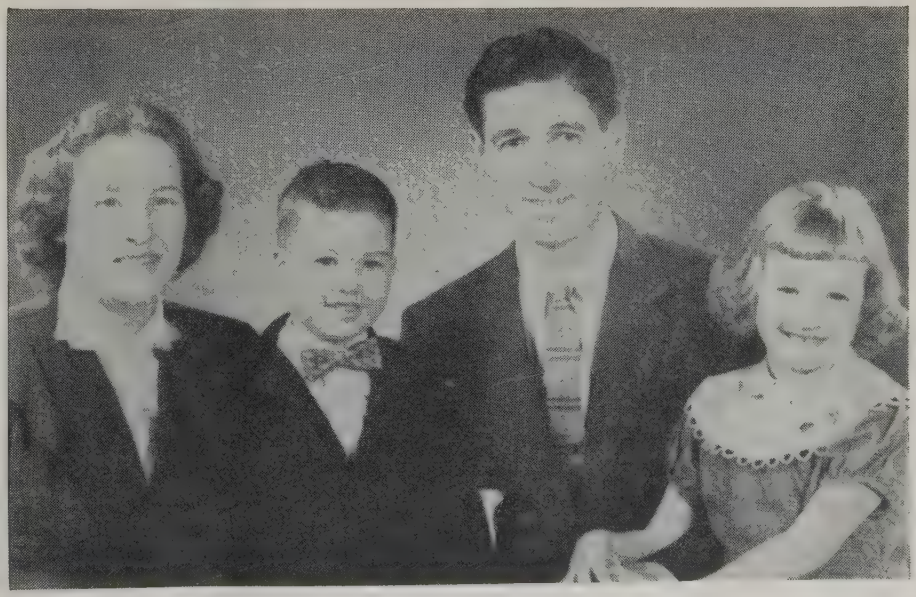
Responsibility for entertaining the conference delegates this time and arranging for the meetings was all in the hands of members of the church committee. Mr. Saly was busy with supervising construction on the church and his hands were full. Naturally things were not as well organized as usual. The delegates experienced no little inconvenience upon their arrival. Having hiked as much as four days, some of them were disappointed that there was not sufficient food to meet their needs. However, this lack was soon made up by the gifts of local Christians. The district Mèo leader usually gives a hog for the conference but he was not at home. His wife, who is a Christian, decided to give a sack of rice instead of a hog. The delegates considered this an answer to prayer for there was a greater need for rice than for meat.

Our trip to Xieng Khouang from Vientiane was made in the new Willys pickup truck which has come for the Andrianoffs' use. Two and a half days were required to drive four hundred kilometers. Light jeeps can make a little better time, but the truck was carrying a fairly heavy load and the roads were particularly bad. Also we did not wish to put too much strain on the new vehicle.

This vehicle has just the proper motor and gear equipment for this country. Had it not been for the extra gears we could not have gotten through. Even as it was we were stuck the first night at dusk and spent an hour working to dig the truck out. Many bridges were out and much time was lost detouring through the river beds.

Two dollars invested in a year's gift subscription to The Alliance Weekly *can result in hundreds of dollars for missions.*

Rev. and Mrs. D. E. Walborn and family, Congo (see page 12)



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. W. K. Braun and children, Christian and Willys, left New York on June 22 for Congo. Mr. and Mrs. Braun are returning for their third term of service, having first left for the field in 1945. The Brauns are members of Grace Gospel Church, Mansfield, Ohio.

Rev. and Mrs. D. E. Walborn and children, Linda and David, also left New York on June 22 for Congo. Mr. and Mrs. Walborn first left for the field in 1951, and are now returning for their second term of service. Mr. Walborn is a member of the C & M A church in Butler, Pa., and Mrs. Walborn of North Side Church in Pittsburgh, Pa.

Rev. and Mrs. L. E. Tennies and children, Elizabeth, Richard and Robert, left New York on June 22 for Colombia. Mr. and Mrs. Tennies first went to the field in 1939 and are returning for their fourth term of service. Their son Winston is attending Hampton DuBose Academy, Zellwood, Fla.

Rev. and Mrs. Henry Young and son Paul left Vancouver, B. C., Canada, by plane for New Guinea on June 24. Mr. and Mrs. Young are both graduates of the Western Canadian Bible Institute in Regina, Sask. They have served in pastorates at Woking, Alta., and Griffin, Sask. Mr. Young, who is a member of the Alliance church in Victoria, B. C., has had some dental training. Mrs. Young, of the Alliance church in Medicine Hat, Alta., is a graduate nurse. They will be stationed in the Baliem Valley.

On Furlough

Rev. and Mrs. D. W. Capps arrived in New York on June 19 from India. Mrs. Capps began her ministry on the field in 1927 and is home for her third furlough. This is Mr. Capps' first furlough, having first left for the field in 1950. They will be making their home in Barrie, Ont., Canada. Mrs. Capps' father, Rev. L. J. Cutler, who is retired and makes his home with his daughter and her husband on the field, accompanied them.

Rev. H. M. Freligh Retires

Rev. Harold M. Freligh, vice-president of Nyack Missionary College, Nyack, N. Y., and for the past twenty-three years professor of Bible and theology, has retired. He and Mrs. Freligh are moving to California, and will be living at 10132 Haines Canyon Ave., Tujunga, Calif.

With the Lord

Miss Marie Bell Coles, well known to more than a generation of Nyack students as the teacher training instructor, died on May 27. She was ninety-two years old. A pioneer in the field of kindergarten training, Miss Coles graduated from Hunter College in New York City in 1881, and established the first public kindergarten training school in that institution in 1890, heading the school until her retirement in 1928.

Miss Coles' talents and ability as a teacher were also given with devotion and efficiency at The Missionary Training Institute in Nyack. For forty years she contributed her services, receiving no remuneration. She retired in 1939.

Miss Coles was also one of the founders of The Christian and Missionary Alliance in Mount Vernon, N. Y. Rev. Weldon B. Blackford, former pastor, and Rev. John A. Gibbs, present pastor, officiated at the funeral.

Fruitful Services in Franklinville

Rev. Jesse A. Peace, pastor of the Christian and Missionary Alliance Church of Franklinville, N. Y., reports the gracious visitation of the Lord during recently held meetings with Rev. William H. Lewellen. Many were prayed for who had physical needs; several professed salvation and others met the Lord for various other needs.

Rev. and Mrs. Henry Young and son New Guinea

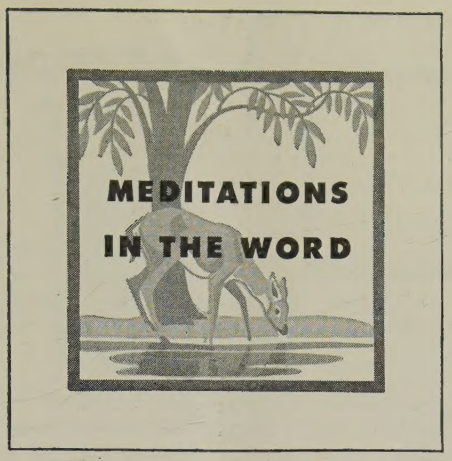
Praise to God and Thanks to You

In the meeting of the executive committee of the Gospel Tabernacle in Omaha, Nebr., a resolution was adopted, first, to recognize the grace, goodness, wisdom and power of God manifested in the Council and Missionary Conference held in Omaha May 14-21. Next, the committee recorded their thanks to the delegates and visitors for their coöperation and helpful attitude and for the many thank-you letters that have been received.

We are sincerely grateful for the good impressions the conversation and conduct of our guests made upon the city. Some hotel managers frankly declared that they were the finest guests they had ever entertained. Restaurants and other public institutions gave their reactions to the influence of the delegates. All who had guests in their homes were happy for the privilege of entertaining them.

Praise God and thank you.—Dr. R. R. Brown.

Rev. and Mrs. L. E. Tennies and family, Colombia



Compiled by EDITH M. BEYERLE

Sunday

DAILY READING—Leviticus 18:1-5, 26-30.

DAILY TEXT—*"Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord"* (verse 4).

The habit of implicit obedience and the recognition of God's absolute authority and the sacredness of all His commandments constitute the very groundwork of a holy life. To Joshua it was enjoined as one of the conditions of victory: "That thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." And so the Lord Jesus Christ has made this the chief condition of His fellowship and blessing: "If ye love me, keep my commandments." "He that loveth me not keepeth not my sayings." It is not a new condition of self-righteousness or legal obedience. Our salvation is not earned by it but, being saved by His grace and received into the fellowship of His love, He expects it from us as the service of loving children, and it is the practical test of true holiness. "Whoso keepeth his word, in him verily is the love of God perfected" (1 John 2:5). —A. B. SIMPSON.

Monday

DAILY READING—Ephesians 6:1-10.

DAILY TEXT—*"Fathers, provoke not your children to wrath"* (verse 4).

If our children are to obey us parents, what kind of parents are they to obey? Paul tells us negatively at first. We are not to be like godless tyrants. This means that in dealing with our children we are not to be harsh and oppressive and unfair. "Do not provoke your children to anger," says Paul; and anything we do that awakens a rankling sense of injustice in the heart of a child of ours is not in harmony with God's plan for the Christian home. Positively, Paul says, we parents are to bring up our children "in the discipline and instruction of the Lord." Christian nurture involves discipline, but it is all in the Spirit of Christ who loves us all—especially our children. Are we, then, the kind of parents God wants us to be?—DAY BY DAY.

Tuesday

DAILY READING—Philippians 4:1-9.

DAILY TEXT—*"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God"* (verse 6).

The apostle Paul lived continually in the spirit of thanksgiving. Praise was as natural to him as breathing. He could truly say with the psalmist, "I will bless the Lord at all times: his praise shall continually be in my mouth" (Psa. 34:1). He realized his deep indebtedness to the grace of God and this was the secret of his grateful spirit. Grace is the source and spring of a joyful, thankful spirit. He inspired and encouraged his fellow Christians to cultivate the beautiful flower of thanksgiving in the garden of the soul. "Be ye thankful," he wrote to the Colossians; "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (3:17). The Christians at Thessalonica were exhorted to give thanks in everything, "for this is the will of God in Christ Jesus concerning you."—MISSIONARY WORKER.

Wednesday

DAILY READING—Psalm 43.

DAILY TEXT—*"Then will I go . . . unto God my exceeding joy"* (verse 4).

There is a joy—all other joys exceeding—
A quiet joy, which Time can ne'er destroy:
A joy through tears, through pain, through sore heart-bleeding;
This joy is God—"God my exceeding joy"!

When shadows fall, and death hath loved ones taken,
And, for a time, songs may not voice employ,
This deathless song its echoes sweet shall waken
Still deep within—"God my exceeding joy."

—J. DANSON SMITH.

Thursday

DAILY READING—Isaiah 64.

DAILY TEXT—*"There is none that . . . stirreth up himself to take hold of thee"* (verse 7).

How can I stir up myself to take hold of God? Get alone with your Bible and take stock of your life, check up, make an inventory, have an honest overhauling in the sight of God. Maybe you will need to take Mr. Finney's suggestion. Get a sheet of paper and write down your sins as God reveals them to you—and never mind how much paper it takes! Make a clean sweep of everything—that pride, that temper, that secret habit, that grumbling, that wicked thing you said about somebody, the way you rob God, your unthankfulness, your neglect of the Bible and all the means of grace. Confess and forsake it all and if you don't feel like praying, pray till you do feel like it. Then claim His gracious promise that if we confess He will forgive (1 John 1:9), and trust Him by simple faith for the fullness of His Spirit. If you mean business with God He will meet you and bless you, as Scripture declares: "Thou meetest . . . those that remember thee in thy ways." (Isa. 64:5).—HERALD OF HIS COMING.

Friday

DAILY READING—John 21:4-14.

DAILY TEXT—*"Now when Simon Peter heard that it was the Lord, he . . . did cast himself into the sea"* (verse 7).

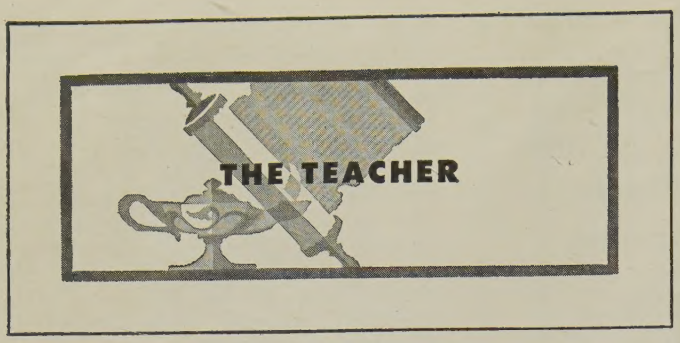
There are some things in life that cause one to forget all his surroundings and make a shoulder-deep plunge to accomplish his newest purpose. Such was Peter's attitude at this time. He loved Jesus, his erstwhile Teacher and Master, but in his despair he had forsaken His teachings for the time being and gone back to his old habits and occupation. But his efforts at fishing were fruitless. Then suddenly Someone, as yet strange to him, spoke the word of success and fish were caught in abundance. We think it strange that Peter did not recognize the Voice, but evidently he did not and it took John to enlighten him. Then, once he knew, Peter forgot all about fish and success, and made a hasty exit over the boat's side, leaving the other disciples to bring in the fish! After all, what were fishes as compared to His Master? What was success alongside the Giver of all success? To see Jesus was his purpose now. This is still true of the real lovers of Jesus.—PAMEII.

Saturday

DAILY READING—Psalm 42.

DAILY TEXT—*"Why art thou cast down, O my soul?"* (verse 5).

It may be that a child of God is reading these words who has some great crushing sorrow, some bitter disappointment, some heartbreaking blow from a totally unexpected quarter. You are longing for your Master's voice bidding you "Be of good cheer," but only silence and a sense of mystery and misery meet you—"He answered her not a word." God's tender heart must often ache listening to all the sad, complaining cries which arise from our weak, impatient hearts, because we do not see that for our own sakes He answers not at all or otherwise than seems best to our tear-blinded, short-sighted eyes. The silences of Jesus are as eloquent as His speech and may be a sign, not of His disapproval, but of His approval and of a deep purpose of blessing for you.—E. W. A.



By DON J. KENYON

THE SUNDAY SCHOOL LESSON—JULY 22, 1956

We Belong to a Great Company

Hebrews 11:32–12:2

GOLDEN TEXT

"Wherefore seeing that we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us"—HEBREWS 12:1.

BACKGROUND AND LESSON ORIENTATION

The writer of this epistle has employed every device of spiritual appeal, historic example, human logic, warning and exhortation. His keen mind even anticipates their rebuttal and he is ready with his valid answer. The consequences of their contemplated apostasy are set forth with clarity. A tremendous presentation of the scope of God's redemptive plan has been set before them. This week's lesson centers in the great faith chapter wherein the heroes of Israel's history are paraded before the eyes of the faltering. In the light of superior revelation, in the atmosphere of better promises, in the age of an eternal redemption, they are of all men without excuse. In this epistle the best of Old Covenant truth is integrated with the New in irrefutable logic against turning back.

CONTEXTUAL CONSIDERATIONS

The tenth chapter brings to a climax the glory of Christ's new and better provision. This is followed by a spirited exhortation to constancy in Him. A reminder is given of the swift punishment of disobedience under the Law. If a man who has comprehended God's plan in Christ turns his back upon God's final and triumphant work in Christ, his punishment will be worse than that of his fathers. The writer then expresses high confidence in his readers, that they will triumph over this present crisis. The promise of Habbakuk is quoted with emphasis on the word "faith." This lays the groundwork for the great eleventh chapter. Faith is presented as a spiritual quality which has characterized men of victorious living in all generations. The inspiration of this roll call has great effect.

SIMPLIFIED OUTLINE

1. *The triumph of the faithful*—Hebrews 11:32-38.
2. *The fellowship of the faithful*—Hebrews 11:39, 40.
3. *The perspective of the faithful*—Hebrews 12:1, 2.

KEY WORD ANALYSIS

(1) "The world was not *worthy*"—*aksios* (11:38), a word having to do with weights and measures. The world does not have the value or weight to balance the spiritual worth of such religious giants.

(2) "The race"—*agon* (12:1), from the same root as the word agony, suggestive of a severe mental or physical struggle. The Christian race is not an easy one. There is no such thing as a passive effort in reaching the ultimate goals of God.

(3) "The author"—*archegon* (12:2). One who is the predecessor in anything, a trailblazer, a pioneer. Christ marked out the path of faith by living faithfully among men. Christianity needs to declare a Founder's Day.

COMMENTARY ON THE PRINTED TEXT

1. *The triumph of the faithful* (Heb. 11:32-38).

Having dealt specifically and by name with the faithful deeds and attitudes of worthies in the great drama of redemption, the writer now characterizes faith by the variety of faith's triumphs among the anonymous. It may be possible to identify some of the actors by their great acts which have become commonplace in sacred history, but in many cases we are drawn to the nature and variety of the particular triumph rather than to the identity of the victor. This gamut of achievement goes all the way from victory in battle to miracles and wonders; it includes triumph over torture and horrible deprivation.

The important thing in this story is the triumph, not the nature of the difficulty. These are heroes of faith, not a listing of statistics covering spiritual casualties. The climax and application is this: the odds against you are not too difficult. You ought to triumph also.

2. *The fellowship of the faithful* (Heb. 11:39, 40).

Although these faithful ones acted on the promises of God and were victors in the era of unfulfilled promise, they did not enjoy the glory of our day. They looked forward in hope to that which we enjoy in fulfillment. They were well-pleasing to God despite the fact that the promises were not consummated until after they died. Now Christ has historically appeared; redemption is a finished fact; we look forward to His coming again.

This is a gripping lesson. The obstacles or privileges of any age do not determine the victors of that age. If we enjoy greater privileges, we ought to use what we have as our fathers did. Thus the faithful ones are a fellowship, a company. God chooses and uses us all to bring His will to fruition. Those whom God chooses should not flinch before the heat of battle.

3. *The perspective of the faithful* (Heb. 12:1, 2).

This conquering band is now looking upon the age currently engaged in the contest. These are the old alumni of the school of faith coming to watch the new crop of racers. This race demands trained, disciplined men with one supreme desire—to win the race. Every hindrance must be put off. The enslaving sins which sap our spiritual strength must be abandoned. It is usually unbelief or one of its multicolored by-products that is the cause of the sluggish feet of the runner. Weights are to be avoided in this grueling cross-country marathon.

The eye of the runner must be upon the One who has laid out the course. His rules must be observed. He awaits the victor at the goal to crown him with success. The author and finisher of our faith never abandons the runner. He Himself has run the course. He sits in the Judge's seat to watch how faithfully we run for Him.

HELPFUL HINTS FOR LESSON PREPARATION

(1) Rather than trying to touch the exploits of so many men and women in chapter 11, select one or two outstanding individuals to create the atmosphere of faith as a backdrop for your lesson. (2) All of the features of a great arena on a field day can be detected in 12:1, 2. The elements of discipline and training for a race make a strong appeal, especially to men's groups or young people. Use them.

Christ in Us

If anybody says that a Christian is a man from whose life the possibility of sin has been eradicated I cannot agree with him, nor do I believe that such a doctrine is to be found anywhere in God's Word. No, the possibility of sin is with us; we live in the body of sin, and we will be with it until we die. But also within us is a mightier power: the Spirit of Christ Himself, overcoming the power of the flesh. Therefore God asks me, His child, and each one of us, to step into the audience chamber of the King of kings and yield to the knife for the pruning. "Every branch that beareth fruit, he purgeth it," says the Lord Jesus, "that it may bring forth more fruit" (John 15:2)—ALAN REDPATH in *Victorious Christian Living* (Fleming H. Revell Co.).

The saint is just an ordinary person, limited, apt to stumble, fallible, foolish, "nothing"—but he is dedicated to Christ, sealed with His name, kept by His power, and (most wonderful of all) found available by Jesus Christ and used by Him in His work of redemption.—T. R. GLOVER.

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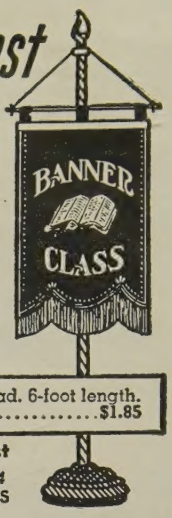

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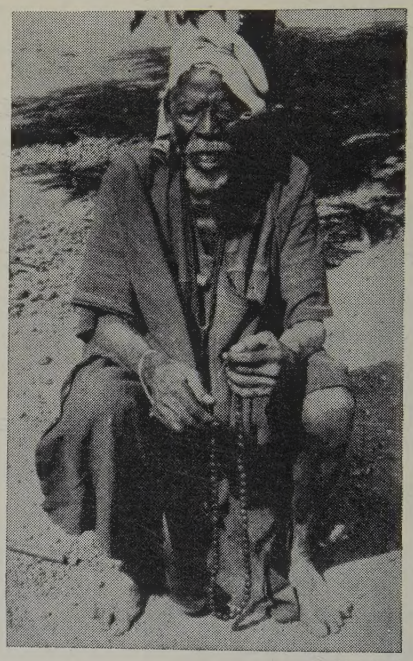
TELEKORO is a training center for students in the Guinea section of French West Africa. The Bible school located there has an enrollment of forty men and twelve women. Recent experiences two of the students had while witnessing explain why the school has the reputation it does:

Michel Koma exchanged the usual African greetings with a man dressed in a long flowing robe. Then he seated himself beside him and began speaking.

After a short time the man rose in evident agitation. He gave his robe a vicious brush with his hand as if he would thus be done with Michel. "I'm not going to sit here and listen to you any longer," he said. "If I do, it will get me all stirred up. You Bible school students from Telekoro are all alike. You ask us if we believe in Jesus Christ. If we say 'no,' you ask us why not and tell us we should. If we say 'yes,' thinking to ward off any more talk on the subject, you ask why we aren't living up to our belief. If we say we are Moslems, you can tell us more about our religion than we ourselves know. It's the same if we say we are Catholics or fetish worshipers. I'm not going to stay where you are." And he turned angrily away. He knew that others in his village had been turning to Christ as a result of the ministry of students from the Bible school.



L. HILLMAN

An old heathen chief

In a village not far away Pierre Fatewa was meeting with greater success. Thirteen people repented, one of them a powerful witch doctor. Joyfully Pierre assisted him in burning his fetishes. Sweet to his ears were the words of the witch doctor's wife: "Oh, thank you! thank you! We're free! we're free!"

"They that turn many to righteousness (shall shine) as the stars for ever and ever" (Dan. 12:3).

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